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AT HOME AND ABROAD
February 1946

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THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLII FEBRUARY, 1946 No. 2

Editor: ANDREW VANCE MCCRACKEN

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This issue of *The Missionary Herald* is dedicated to our Council for Social Action. February, in the promotional calendar of the Missions Council, is the month of emphasis for the program of C.S.A. The Council carries on its work through special committees, institutes, literature and the widespread activities of its staff. This number of *The Missionary Herald* concerns itself with the program of each of the committees of C.S.A.

THE SERVICE COMMITTEE, under the chairmanship of Alfred W. Swan and the direction of Staff Advisor James C. Flint, assists in relief and rehabilitation of war victims and the reconciliation of estranged peoples. It now has twenty-six workers serving in rehabilitation units throughout all of Europe.

THE INTERNATIONAL RELATIONS COMMITTEE serves a vital purpose in these days of postwar adjustment, for it furnishes information, interpretation and advice to our churches on international order. Its Chairman is Arthur S. Wheelock; its Staff Advisor is Vernon H. Holloway, of the New York office.

THE CHRISTIAN CITIZENSHIP COMMITTEE furthers participation of our churches and their members in civic and governmental activities. Chairman Arthur H. Bradford and Staff Advisor Thomas B. Keehn conduct this program of keeping our churches aware of their duties toward the nation.

THE JAPANESE-AMERICAN COMMITTEE is our answer to the wartime need of Japanese-Americans who live in the midst of mistrust and antagonism. Stephen M. Pronko is Chairman, Clarence S. Gillett Staff Advisor. Support comes through our own Committee for War Victims and Reconstruction.

THE RURAL LIFE COMMITTEE is headed by Victor Obenhaus, Chairman, and Shirley E. Greene, Staff Advisor. They lead the C.S.A. program for bringing a more abundant life to farmers, villagers and rural churches. This work is even more important as the war worker goes back to the farm.

THE LEGISLATIVE COMMITTEE, under Chairman Francis W. McPeek and Staff Advisor Thomas B. Keehn, conducts a unique program of keeping our churches informed of current national legislation and speaking in its own name on specific bills. It publishes *Washington Report*, legislation bulletin.

THE INDUSTRIAL RELATIONS COMMITTEE works through our churches to promote better church-labor-management relations. Led by Chairman Ernest Schwartztrauber and Staff Advisor Frank W. McCulloch, it strikes at the problems which are a stumbling block in our peacetime economy.

THE INTERCULTURAL RELATIONS COMMITTEE uses every available means to teach Americans the basic lesson of how to live together as a people—a lesson we must learn if each of us is to achieve a full, satisfying life. The Chairman is Kendig B. Cully. The Staff Advisor and church counselor is John B. Hanna.

Standards of a Brave Faith

Von Ogden Vogt

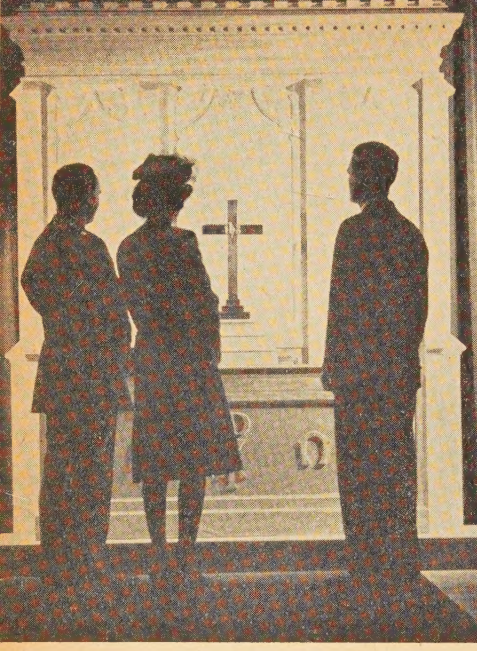
Sources of social order and justice are not in force or law but in voluntary cooperation

All over the world peoples are seeking both political justice and political order.

Social structures have been demolished. By what principles and disciplines may better ones be reëstablished? We ourselves take our social order too much for granted. We do not sufficiently realize its costs or how easily our own society might fall into disorder if those costs were no longer paid.

The sources of social order and social justice are neither in force nor in law, but in voluntary cohesion. No savage chief or royal king ever attempted to rule for long without a medicine man or priest and his rites to bind the people together. There can be no great political order without a great spiritual order to sustain and nourish it.

No leaders of any modern attempt to establish a different kind of social formation have ignored this truth. Italian, German and Japanese author-



ities all developed an ideology and a system of discipline for its cultivation. But some inner faith alone is adequate to uphold the outer structure of society. Many peoples today are seeking such a faith. Will American Christians lead the way?

Our task is greater than we have supposed. To help feed starving millions is not enough, though we must do that. To share in the establishment of international police forces and courts of justice is not enough, though we must do that. America must at the same time set up the standards of a braver faith concerning man and his welfare, concerning democracy and its future applications.

It is for this reason, now as always, that the primary experience in Christianity is religious activity. The formation and reformation of an American ideology adequate to the times is more important than any of the particular projects of practical activity which it may inspire.

Is our typical American church equal to this task? Many will say that it lacks both the intellectual truth and the ethical boldness necessary. Some of the essential elements are found to a greater degree in the spiritual life of secular orbits, in science and in labor movements, in letters or amongst reformers.

Yet are these secular forces any more nearly equal to the task? They lack both the completeness and the popular spiritual discipline that are necessary. Meanwhile, many of our most influential citizens are still clad in the tattered garments of a miscellany of ill assorted prejudices and superstitions that do not comprise any genuine spiritual order of any kind, much less one that might guide a bewildered people, restore a stricken one or inspire a prosperous nation to the works of justice and peace.

Spiritual order is not just an idea or faith of the mind. It is such a unity of heart and mind and will as rises to the character of religion. It is the whole form and complete content of living religion in experience and in action. It is the immediate effect of religious discipline; indeed, in the last analysis it cannot come from any other source than religious discipline. The political actions of people come from their religious actions.

As Professor Knight has said, there is no overt social action without a precedent pure social action. Pure social action is that inner complex of realizations and considerations and decisions which constitute religious action. What people worship determines what and how they serve. How people vote is decided when they pray. What political structures they erect in the statehouse depends upon the values and commitments they acknowledge in church.

The primary task of every church thus continues to be its action in public worship. It is the solemn privilege and duty of the minister

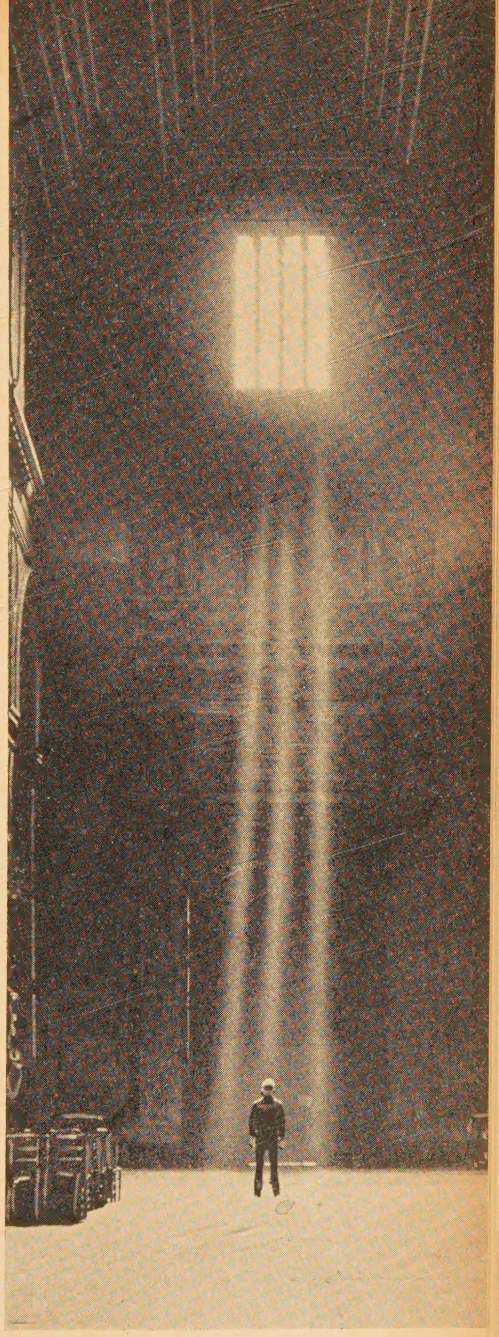
to lead in the formation of a living ideology and a technique for its cultivation. I do not say inculcation. That would be fascism. I do say cultivation because that is necessary; it may be democratic, and it is not well done today. There is need for greater detail of expression and more reiteration of the materials prepared for use in public worship and more participation by the people.

Religious action embraces the whole field of spiritual effort in public worship. It certainly requires the initial labors of the imagination to attain a universal outlook, to conceive the wholeness of all things, to face the ultimate reality, all that is beyond us. It certainly must include also the task of survey, ranging over the whole world of living history, all that is around about us. It cannot be adequate for the colossal issues of these times unless it is true, true respecting all things in their wholeness, nor unless it is just, just for all persons in their individuality. It must include the celebration of what is good, the conception of what is right and a sense of responsibility.

Without such a procedure of religious discipline no person can be equipped with a true spiritual order within himself. Without a high spiritual order prevalent amongst the citizens of a nation there cannot be a high political order in the state. Such a procedure is not only the basis of social order but also of social change, the basis of peace today and of that better justice which alone can guarantee the peace of tomorrow. The primary task of every Christian then is to maintain a lively religious life and action so true and so just as to become the source of political order for our nation and for any people. Such an order will at the same time be his own joy and peace.

The author is a well-known writer and is professor emeritus of Chicago Theological Seminary.

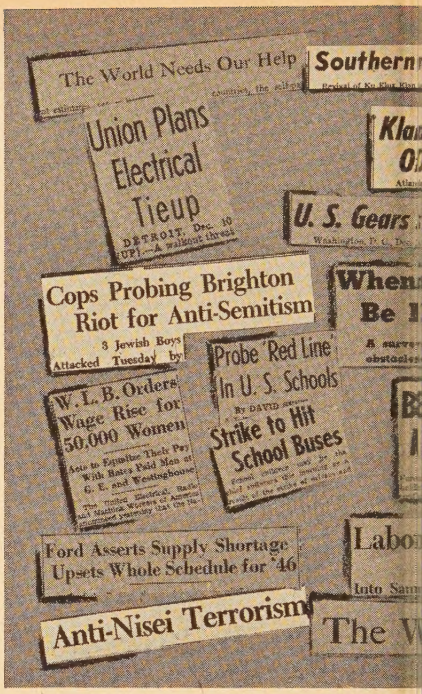
Illustrations from Mary Eleanor Browning, Methodist Prints and "The New York Times."



Our Council for Social Action interprets for our churches the changes in the social scene

WHERE ARE WE GOING?

JOHN C. BENNETT

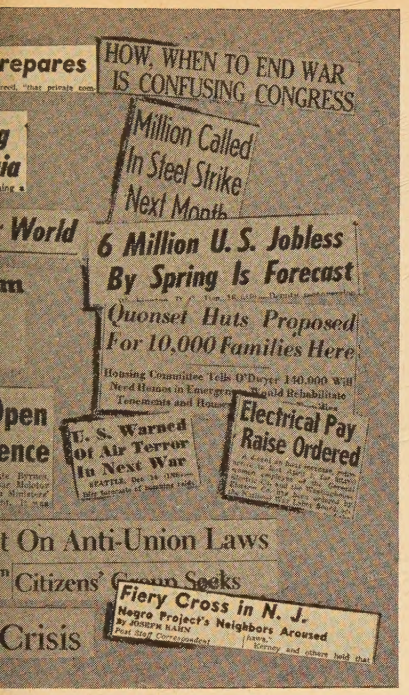

The World Needs Our Help
Union Plans Electrical Tieup
DETROIT, Dec. 10
U. S. Gears
Cops Probing Brighton Riot for Anti-Semitism
3 Jewish Boys Attacked Tuesday by
W. L. B. Orders Wage Rise for 50,000 Women
Probe 'Red Line' In U. S. Schools
Strike to Hit School Buses
Ford Asserts Supply Shortage Upsets Whole Schedule for '46
Anti-Nisei Terrorism

THE main purpose of the Council for Social Action is to aid the members of our churches in making their own decisions concerning the social issues of our time.

Must we look forward to a future of wars, each worse than the last? Can we overcome the groundless prejudices which relegate our minority groups to the place of "inferior people"? Can we solve the problems which cause so much strife in industrial relations and unemployment in the ranks of labor?

These issues are obviously more fateful than they were when the Council for Social Action was established. Nor will they solve themselves. If we drift now, we will drift to disaster, not only for ourselves, but for the nations of all the world. The responsibility of Christians to act as Christians in all of these areas is based first of all upon love rather than upon fear of the consequences of action. But fear for the fate of all who may be the victims of new disasters is the consequence of love and is a sound stimulus to action.

The atomic bomb, about which Senator Kilgore writes in this issue, is the final proof that human existence depends upon the development of a world community, of a world way of thinking. The Council for Social Action has put great emphasis in the past upon support for the United Nations Organization as a first step toward a working organization of the nations for the common good. The Council will keep constantly at the job of stimulating thought and action in our churches on the question of the improvement


repares
HOW, WHEN TO END WAR IS CONFUSING CONGRESS
Million Called In Steel Strike Next Month
6 Million U. S. Jobless By Spring Is Forecast
Quonset Huts Proposed For 10,000 Families Here
Housing Committee Tells O'Dwyer 140,000 Will Need Homes in Emergency; Would Rehabilitate Tenements and Houses
U. S. Warned of Air Terror In Next War
Electrical Pay Raise Ordered
t On Anti-Union Laws
Citizens' Group Seeks
Crisis
Fiery Cross in N. J.
Negro Project's Neighbors Aroused

f the United Nations Organization o that it can effectively control tomic power.

In the meantime, we must also oncentrate on specific issues such as ur relations with Russia, our policies n Germany and Japan, and the elief of the appalling suffering in ountries devastated by war. The ethod of the Council is not to make ropaganda for simple solutions to hese complicated problems, but to id in the study and clarification of hese problems at the points where broad Christian consensus points ut channels for common action. roper interpretation of the true icts about a case often wins half ie battle toward a fair solution.

The economic problems that we ice in America call for far more mphasis than has been given to them in church programs in recent years. In this area our most important work is being done by our Legislative Committee. It publishes a monthly bulletin, *Washington Report*, which interprets the legislation now before Congress dealing with the problems of reconversion, with the prevention of mass unemployment and with the improvement of the health of the American people. Our industrial secretary, Frank McCulloch, interprets to our churches the causes of the present strikes, the methods proposed for the peaceful handling of industrial disputes and of the developments within the labor movement. The Council for Social Action hopes soon to be able to associate with Mr. McCulloch another man who will help to cover this field.

The Presbyterian Church has set us an example in regard to industrial relations which should stimulate us. That denomination is putting as much as $60,000 annually into the one task of educating Presbyterian ministers in the principles and techniques of industrial relations. Some of our leaders, including Frank McCulloch and Liston Pope, editor of *Social Action*, are coöperating with the Presbyterians in this project and now some of our Congregational ministers are taking advantage of this training.

It is essential to preserve the great gains that have been made by labor in recent years. It is also essential to find a way to industrial peace. This is an area in which feelings run high and issues are often decided hastily on the basis of prejudice, narrow interests and catch slogans. Our churches are in a position to help Americans to keep their heads in the midst of industrial conflict. They can teach us to listen to both sides of a story and draw our conclusions according to Christian standards.

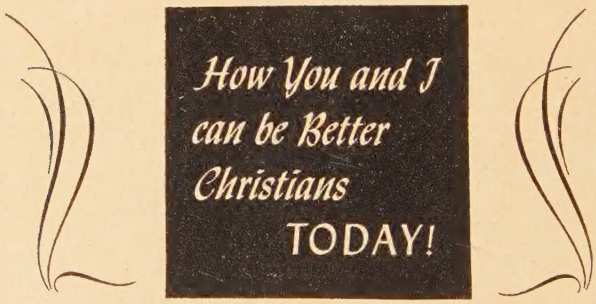
Our Congregational Christian churches have been pioneers in the effort to raise the level of life and the

self-respect of our American minority groups. What they have done for the Negro of the South through the American Missionary Association is most admirable. Today this Division of our Board of Home Missions is conducting a valuable program of research in the basic causes of racial prejudice in America. This work is supplemented by the work of our C.S.A. in the field of race relations.

There is another aspect of our responsibility where the work of the Board of Home Missions and that of the Council for Social Action meet: the resolution of actual racial conflicts. This is a problem which we must expect to become more acute during the years of adjustment from a wartime to a peacetime economy. How can the majority race be persuaded to accept the fact that the Negro—or the Japanese-American—who has a good job and a decent home is not a threat to the security of the white man himself, but that the greatest security for all is the best insurance of a stable society? We have a double stake in this issue, first of all as Christians, and then as believers in the claims of democracy.

I want to say how great is my confidence in the staff of the Council for Social Action. I have watched its work very closely, and I know at first hand how well it deserves the support of our churches. I admire the Christian commitment and insight that its members show, together with their understanding of the special areas in which they work. They are well equipped to act as eyes and ears for our churches in regard to the rapidly changing social scene, and they can be used by our churches as hands in getting the job done.

Dr. Bennett is Professor of Christian Theology and Ethics at Union Theological Seminary, and Chairman of our Council for Social Action.



Have you seen the new Council for Social Action folder, prepared and published by the Missions Council? Sample copies were sent to your minister January 1. Ministers and chairmen of Social Action or Service Committees are urged to order a generous supply of these folders for February distribution and for literature table displays. Send your order today to . . .

The Missions Council
287 Fourth Ave., New York 10, New York

Why they come back

In a day of urbanization, rural values must be preserved, says our Rural Life Committee

VICTOR OBENHAUS |

THE church was filled to overflowing. Cars lined the highways bearing licenses from Rocky Mountain states, southern Appalachians, and many in between.

It was Homecoming. Presiding over the occasion was the distinguished and readily acknowledged leader of the congregation, himself a grandson of pioneers who migrated from New England. Informally walking up the center aisle, he pointed to sons and daughters of this little open-country church and asked the key question, "Why did you come back?" Though the answers were varied, they were the same—to sense again the fellowship of other years and to recapture something of the quality of life known here.

The story is a common one. There weren't enough farms for everybody and good prices sent many to schools and colleges which prepared students for the professions and deflected young people from the farm. Now as city dwellers the unity of soil and home and church appears to them in its true perspective. To be sure, no one has bothered to give any such complicated analysis. The shorter explanation is more understandable and probably more accurate: "Here is where our Christian friends are."

One suspects that in this simple situation is to be found the basis for the Council for Social Action's program for rural life. Not simply the decline of the rural church, lamentable as that is, not just the departure of young people to the city, or the decreasing size of farm families, or the increase of tenancy, determine the nature of this program, important as all of these are for American life. There are other agencies in our

denomination for which this is a primary responsibility. We realize, however, that only as there is health in the total rural situation, can there be vitality in the rural church.

In the guiding statement of the Rural Life Committee of the Council for Social Action, there appear these sentences: "We recognize that historically the growth of American democracy was rooted in the life of small communities. Despite a high degree of urbanization, almost one-half of the American people still live in rural places. They produce our food and fibre and a high proportion of our future population."

America has become increasingly conscious of its dependence upon things rural. While as a nation we were developing industrial strength, we found that we were doing so at the expense of rural resources, both soil and subsoil, at the expense of a quality of life which rural existence gave to the nation.

In order that we as a denomination may be effective in shaping the society wherein all people shall have opportunities to experience the good life, it is essential that our people be well informed. The Rural Life Committee seeks to provide the accurate information upon which opinions may be formed and actions based, where matters pertaining to rural life are involved. The committee's advocacy of the proposed Missouri Valley Authority legislation may serve as an illustration.

In the same sense that our Congregational Christian churches are concerned for the total welfare of all people, the Rural Life Committee of our Council for Social Action recognizes that there are no solutions for rural people that do not also have significance for non-rural people. Thus it is for no selfish advantage that the following statement of objectives is offered.

1. "Security on the land. This means owner-operation of family-sized farms, or a system of coöperative farming which will preserve the basic values of the family-sized farm, and the support of governmental policies which shall promote these values.

2. "An economic statesmanship for rural life. This involves helping rural people to visualize and to achieve a national economy which will provide justice and plenty for all economic groups, and in which agriculture, labor and industry will stand as coöperating partners.

3. "Adequate social institutions. The rural dweller should have homes, schools, churches and community

CONGREGATIONAL CHRISTIAN CHURCHES
CLASSIFIED BY TYPE OF COMMUNITY

Community	Churches	Members	Benevolences	Property
Country	1,267	83,139	$51,188	$4,746,922
Hamlet	814	48,521	35,751	4,393,422
Town	1,833	221,437	200,929	26,561,818
TOTALS	3,914	353,097	$287,868	$35,902,162
Small City	671	171,467	$232,657	$25,194,727
Major City	755	293,728	484,824	51,977,674
Metropolis	606	246,851	416,485	57,523,465
TOTALS	2,032	712,046	$1,133,966	$134,695,866

services, not identical with those of the city, but equally complete.

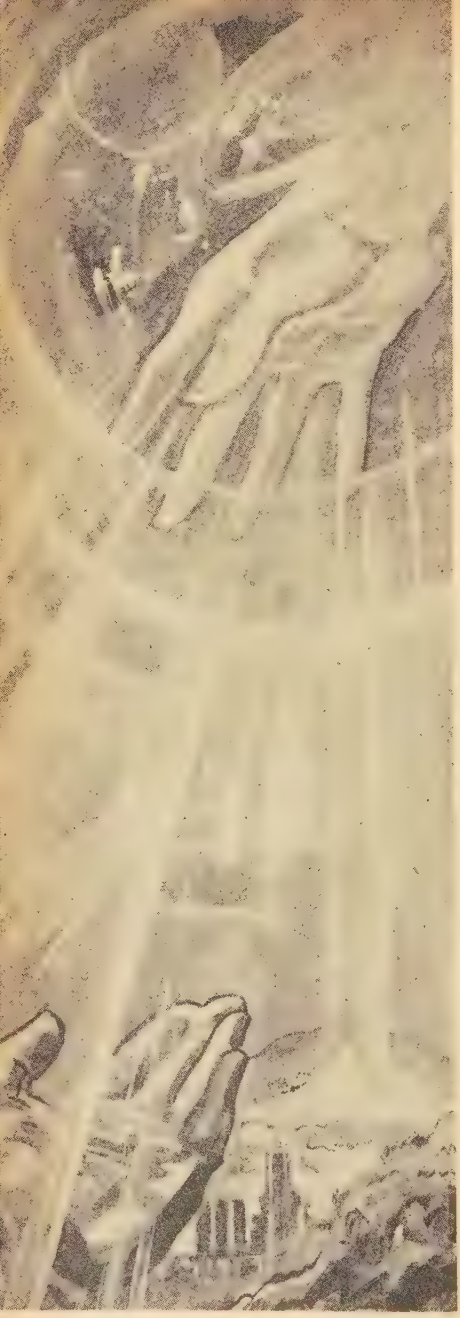
4. "Redefinition of the role of the village. Only half our rural people are farmers. The other half, village dwellers, have been largely neglected in rural planning. We must seek to re-think the role, restore the dignity, and repossess the values inherent in the American village."

Not content merely to talk about the ideal state of things in rural life, the Council for Social Action co-operates in the operation of Merom Institute, a rural life center, the director of which, Shirley Greene, is also the secretary of the Rural Life Committee and a C.S.A. staff member.

Homecomings are hardly a solution to America's rural problems, but they are one evidence of our deep attachment to rural life. The Council for Social Action is trying to assure for all time the rich values to be found there.

Professor Obenhaus was Principal of our Pleasant Hill Academy, Tennessee, and is now Professor of Social Ethics, Chicago Theological Seminary, and Chairman of the Rural Life Committee.

Illustrations from Charles Phelps Cushing and Tennessee Valley Authority.



WHAT SHALL

C.S.A.'s International Relations Committee points out the implications of atomic power

THE moral issue raised by atomic power is pointed up forcibly in the following modern version of an ancient allegory.

When God made the earth and its inhabitants, he gave man many gifts and powers but reserved to himself alone the two greatest powers: creation and annihilation. But with all these gifts, man made a sorry mess of the earth and, in spite of warning and admonishment, continued to fight, steal and hate his neighbor. Looking down upon the earth during the carnage of World War II, God decided that if he could not shock man to his senses, the human race would shortly be extinct. Therefore, he gave man just a little of his two greatest powers, creation and annihilation, in the form of the atomic bomb.

This is the issue. We have tapped an almost limitless source of physical power, which can be used for building a new world where the dream of plenty for all can finally be achieved. On the other hand, we have at our fingertips an instrument of war which can destroy the human race overnight.

Had the Fascist enemy developed the atom bomb first, no moral issue would have been recognized. The evidence shows that the enemy thought only of his own swaggering lust for power and the enslavement of others in order to achieve it.

It is better for humanity that atomic power development was rushed through as a war measure by countries with a conscience, though now it gives the average man that feeling so well expressed in the Book of Job: "Hell is naked before him, and destruction hath no covering."

Atomic power, from what I have

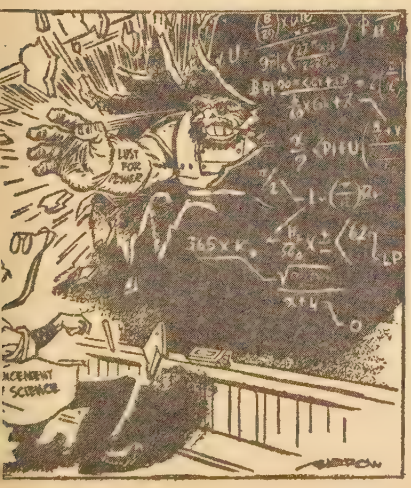
DO WITH ATOMIC POWER

Senator Harley M. Kilgore

learned of it in a month of hearings on science legislation, offers the world only two courses of action.

First, atomic power can be used to rain death and disintegration beyond our imagination to comprehend on cities and people. Dr. Karl T. Compton testified that he asked how things looked at Hiroshima; he asked about the odor of corpses. His informant said, "Corpses? There are no corpses. There is nothing. Within a radius of two kilometers there is nothing."

We cannot understand such destruction. It has to be accentuated by a twisted and molten girder, a dented helmet, a mangled body—something human that our imaginations can grasp. With all we have learned of the horrors of war, we simply cannot get our minds around something so horrible that it produces —precisely nothing at all.



Second, atomic power can be used, in the course of a little time and more research, to lighten the burdens of all mankind, to bring wealth never before dreamed of to all people—and to remove the economic reason for using it as a weapon of war.

How to assure realization of the second alternative, in order to forestall the first, was illuminated by the testimony as to whether we should include the social sciences in the proposed National Science Foundation. It was agreed that we need to know a lot more about the effects of people on each other, of people on things, and of things on people.

The great lag in the social sciences was illustrated graphically by two witnesses. Monseigneur John Cooper, professor of anthropology at Catholic University, said that we have only 250 American research workers engaged in studying the culture of other peoples. There are probably 1,000 cultures worthy of study for their effect on us, and as many workers as we have could easily be used in the study of just one country. Dr. Henry D. Smyth, Princeton physicist and author of the War Department report on the atomic bomb, purposely exaggerated his position to make this point: "If it were possible to do, I think conceivably the best thing for the world would be to retire all the natural scientists, pension them off in pleasant places, or else put them to work on social science problems—at least stop their research until the world caught up with them."

Dr. William Ogburn, University of Chicago sociologist, emphasized that physical science inventions create

social problems: "If the United States government supports research in physical science, it is logically and morally obligated to support research in social science." He estimated that, supported by only a fraction of the two billion dollars spent on the atomic bomb, the social scientists could solve many of the problems created by the bomb.

In other words, the cure for science is more science. We don't want to stop scientific advance—not while diseases are yet unconquered, while new secrets of the universe are still unfolded, while we can develop materials, medicines and products to make life easier and better. But if we advance farther in one field than another, we must see to it we bring up the lagging branch. Every forward step in transportation and communication brings the peoples of the world closer together, and the friction of closer contact will be harder and harder to endure unless social science teaches us how to understand and be on friendly terms with our near neighbors on the other side of the world. In the narrow boundaries of our own country much needs to be done in a scientific way to bring about better relations between people of different races, religions and economic groups.

We invented the atomic bomb. We have a moral obligation to develop to the utmost the constructive potential as atomic power for peace and prosperity. Its very invention must spur us to greater and more untiring efforts toward creating harmony and coöperation among the peoples of the earth.

Mr. Kilgore is United States Senator from West Virginia.

Illustrations from Oscar Cesare in "The New York Times Magazine"; Barrow in "The Florida Times-Union"; and Lambert in "The Chicago Sun."

The World Day of Prayer on March 8, 1946 will present you and your church an opportunity to join with countless millions throughout the world in prayers for guidance in these crucial days, of thanksgiving, for cementing the Christian bonds weakened by war. If no service has been planned in your church or community you are the one to start it—now! If you are unable to attend a church service, use the printed service in your own home, uniting in spirit with Christians in all lands. Order your materials today.

THE MISSIONS COUNCIL
287 Fourth Ave., New York 10, New York
19 So. La Salle St., Chicago 3, Ill. 14 Beacon St., Boston 8, Mass.

The President of the United States makes a plea for the observance of Brotherhood Week

BROTHERHOOD

PRESIDENT HARRY S. TRUMAN

THE armies of the United Nations won a conclusive victory over the forces of tyranny which exploited racial and religious hatred to divide the world and destroy freedom.

The ideal of democracy is a society in which each seeks the truth in his own way and all are united by understanding and mutual need.

The good world of the future must be built on the foundation of the dignity and rights of each individual, whatever his race, creed or national background.

Among all the nations, the United States stands as the exemplar of a people grown great through this liberty. Now, as never before, we as a people are called upon to demonstrate with even greater brilliance the glory of our freedom. It is the light which alone can guide the future of mankind into the ways of peace.

Because I believe that the health of our democracy draws its strength from the wells of deep spiritual understanding, I call upon our people to observe Brotherhood Week from February 17 to 24.

I hope that in every community throughout the country our people will meet together to rejoice in the greatness of the land which belongs to all of us and to pledge themselves to the continuance of that loyalty which will unite our country as the leader of peace and the happy home of all our citizens.

Our Christian Citizenship Committee reminds church members of postwar responsibilities

The War Isn't Won!

BILL MAULDIN

THERE'S no doubt we won the battles. The enemy soldiers are very dead.

Some of their leaders are committing suicide, and the ones who are left are standing trial and will probably be executed. The enemy cities are in ruins, and for the time being, at least, the love of strutting soldiers and stirring marches would be hard to find in the spirits of the hungry enemy people.

If you strolled through our military cemeteries all over the world, there would be no doubt in your mind that we paid heavily to win the battles. But, if you had watched the soldiers die, some suddenly and some painfully, before they were put in their neat cemeteries, there would be even less doubt about the price we paid.

Our strongest enemy, Adolf Hitler, became the world's most hated man. Our soldiers were told that Hitler was a vicious and a dangerous person. Because of him, we had to go to places where people shot at us occasionally, and sometimes killed our best friends. It wasn't a pleasant experience. But we were told it was very necessary.

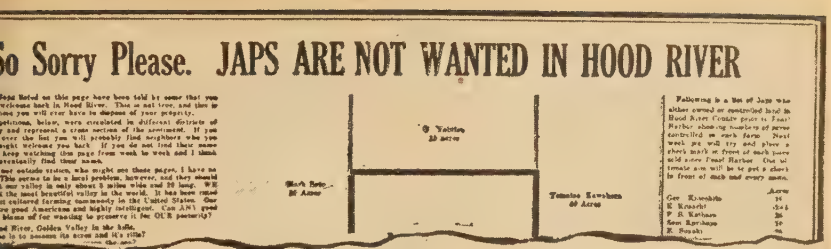
Why?

Hitler put himself into power by appealing to the baser instincts of his people. He encouraged them to blame their troubles on minority groups, and by constantly repeating this he caused his people to kill and torture their helpless neighbors. He glorified the art of war. He believed in preaching hatred and distrust of other countries.

"Who ya callin' a Red, ya Fascist?"

We were told that Benito Mussolini was also a very nasty person. His trick was to appeal to the selfish interests of his people. He bragged about the new Roman Empire he wanted to build.

So, many of us went to Italy to give Mussolini the works. Many of us got the works while doing it, of course, but we were told that it was worthwhile for some of us to get killed,



So Sorry Please. JAPS ARE NOT WANTED IN HOOD RIVER

tion of an ad in the Hood River (Ore.) *Sun* for Feb. 2, 1945, threatening Americans of extraction who plan to return to their agricultural properties in the Hood River Valley.

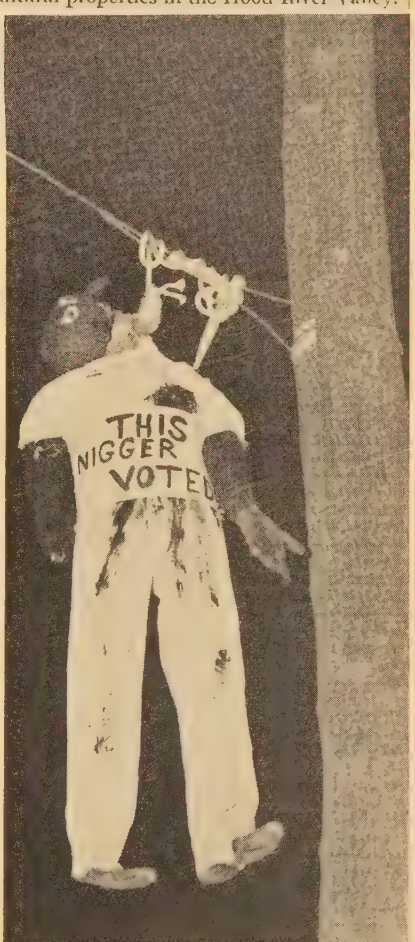
because we were going to stamp out forever the evil fostered by Hitler and Mussolini so that our sons could grow up in a world that was free from hate, prejudice, distrust, force and intolerance.

Hirohito, of course, was also mentioned to us, and a great number of our friends crossed the Pacific to stamp out this evil little man.

A lot of our friends are never coming back, and they didn't always die prettily. Those boys weren't babies—they had a pretty good idea about what went on in the world, and many of them were even a little cynical about the whole mess. But they died anyway, and they fought on the hope that there was a little something in what we were all being told. Those who live still have that hope, but the hope isn't being nourished by what a lot of us see going on in our own country.

We hear of a United States senator—a man to whom we swore allegiance and obedience when we took the soldier's oath, a man who has great influence in constructing the peace which we went abroad to win—that great senator wrote a citizen a letter which read:

"If Jews of your type don't quit sponsoring and fraternizing with the Negro race you are going to arouse so much opposition to all of you that you will get a very strong invitation to pack up and resettle in Palestine,



the homeland of the Jews, just as we propose to provide for the voluntary resettlement of the American Negro in West Africa, their fatherland."

I am a civilian now. I am not bound by the soldier's oath which forbids criticism of members of our Congress. I would like to say that I detect a strong similarity in the words of the gentleman of the Senate and the words of the man we went overseas to fight. The senator is not alone. There are others like him.

We beat Mussolini. Yet when I came home, I found that a little people within our own borders were being trampled on as badly as Benito ever trampled on anybody. Several thousand American citizens of Japanese ancestry were being cheated and hounded and threatened and persecuted by their neighbors. Their homes were burned, barns were dynamited. The sons of these people were in the United States infantry. They made one of the greatest combat records, suffered some of the highest casualties of any of our forces. The very type of criminal their sons were fighting overseas was operating in the country they had left behind.

If we were told the truth about the reasons why we went overseas and why some of our best friends were killed and crippled before our eyes, if it is true that we were put into soldier suits to wipe out the Hitlers and the Mussolinis and the Hirohitos and the beliefs and the evils which they fostered, then we have not won the war—we have only won the battles.

I hope we were told the truth. I would hate to think that the nice guys who are under the neat graves did it all for nothing.

So I prefer to believe that we were told the truth. And I feel that as long as there are still the Bilbos who depend upon appealing to the beast in men to get power, the Rankins who preach distrust of the rest of the world to protect their own selfish interests, and the Gerald L. K. Smiths whose profession is preaching hate against fellow American citizens because of their color or creed, then the war is not won. These men are typical of those who seek to realize their ambitions under the guise of being 100 per cent Americans.

One of the greatest foundations upon which our country is built is the creed that every citizen shall have the right to freedom of expression and worship, and of life, liberty, and the pursuit of happiness. Anything designed to deprive any citizen of any of these rights is the greatest un-American activity of all.

Mr. Mauldin is the nationally-known cartoonist and author of the best-seller, "Up Front."

Illustrations from Mauldin, in "The New York World-Telegram"; International News; "PM."

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

FOUR steps lead to high achievement in any life or undertaking. I need them in my life. Therefore I covet them for all friends and associates.

Vision—illumined awareness of both the closely personal and also the far-reaching consequences of that to which I give my time and talent.

Courage—boldness of faith to launch out upon the way of vision, confident that right means will find their justification in the ends they produce.

Action—practical daring to begin somewhere even though I cannot embrace the whole.

Success—experiences of success in parts along the way that leads to the accomplishment of the whole.

As I measure our Postwar Emergency Program by these milestones to achievement, I am enthused and filled with confidence.

It is focused upon a vision of personal ministry to people in immediate dire need, and also upon far-reaching consequences for the peace and well-being of all the people of earth.

It is well launched in courageous faith that what we should do, we can do, and will do.

Action has followed careful planning and we are definitely on the march.

Experiences of success are already multiple.

A case in point is the Community Congregational Church in Enterprise, Oregon. This is the youngest church in the Conference, farthest from the Conference office, yet when Max Strang from Iowa and Superintendent Davies went there with some fear and trepidation, Howard C. Stover, the minister, astonished them with "Tell us all about the Postwar Emergency Program—tell us everything. Of course, we are already committed to it, for ten days ago we voted to accept a quota of $1,000, which amounts to $5 per member."

Listen to Iowa Pilgrim Fellowship members:

"As concrete expression of our Christianity and for the Master's work among men, we will give a minimum of $4,000 through sacrificial giving, the money to be divided equally among four special objects: the Committee for War Victims and Reconstruction, the Substantial and Courageous Increase, the apportionment missionary giving, and the Pilgrim Fellowship."

The first check to come in came from a zero church, one that hitherto gave nothing to benevolences.

From across the seas comes this challenging word as to what our Congregational friends in Great Britain are doing. In the face of all they have lost and suffered, they are raising £5,000 for the reconstruction of their churches, £200,000 for the centennial fund of the London Missionary Society, and in addition, a substantial gift for aid to the churches on the European continent.

As I think of all the noble people at work in this enterprise and measure their quality, I know that throughout 1946 we will not lose the vision, nor falter in courage, nor halt in aggressive action, nor fall short of success "In his name and for their sake."

A. D. Stauffacher

SEMINAR FOR CHURCHMEN

ALFORD CARLETON

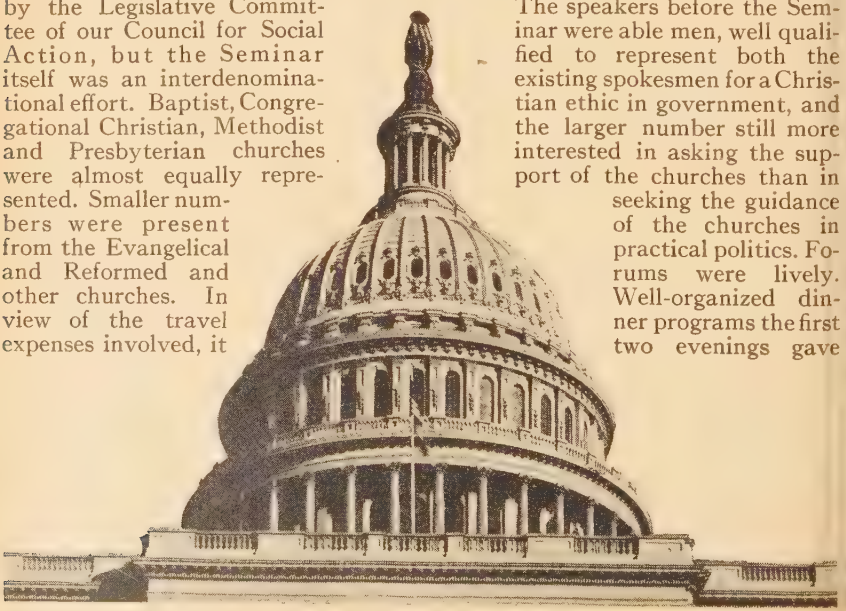
THE second Washington Churchmen's Seminar brought to the Capital a group of about forty men and women eager to learn what is happening at the center of our government.

They were interested, too, in finding ways and means of bringing to bear on the government the Christian point of view of church people throughout the land. Many of those men and women were chairmen of local church or area Social Action Committees. All belonged to the group that believes in the possibility and the necessity of relating the Christian gospel to the affairs of the world in which we go about our daily work.

The program and arrangements for the Seminar were set up by the Legislative Committee of our Council for Social Action, but the Seminar itself was an interdenominational effort. Baptist, Congregational Christian, Methodist and Presbyterian churches were almost equally represented. Smaller numbers were present from the Evangelical and Reformed and other churches. In view of the travel expenses involved, it was natural that the membership of the Seminar came almost entirely from the New England and Middle Atlantic states.

The Seminar was timed very appropriately. It happened to coincide with the opening of the Labor-Management Conference, with the opening round of the strike of the Capital Transit Company employees, with a spell of fine autumn weather (which reduced the effectiveness of the strike but also showed off the beauty of Washington to its best advantage), and with the opening of hearings on a large number of notable bills of interest to the churches of each and every American community.

The program was set up by the Council for Social Action and was very full and worth while. The speakers before the Seminar were able men, well qualified to represent both the existing spokesmen for a Christian ethic in government, and the larger number still more interested in asking the support of the churches than in seeking the guidance of the churches in practical politics. Forums were lively. Well-organized dinner programs the first two evenings gave



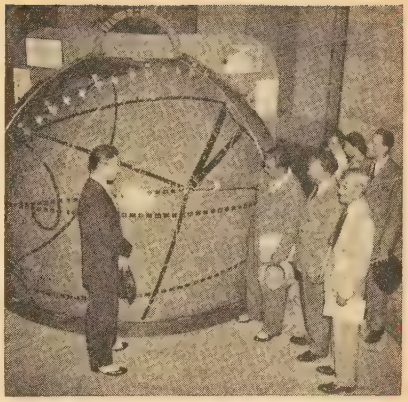
The Legislative Committee sponsors a seminar for our churchmen in the nation's capital

opportunity for informal discussion among the members of the Seminar. The program also provided contacts on "The Hill" (even three days is enough to begin to learn the jargon of Washington). The members of the Seminar were wisely treated as being the adults they were, and were permitted to absent themselves from scheduled meetings of the group if an individual opportunity offered for one to indulge in a bit of Christian statesmanship on his own.

The presentation of one crucial situation after another, the wide range of topics treated in quick succession, and the very deep sincerity with which each speaker dealt with his particular subject combined to keep the Seminar in a constant sense of urgency. At times that urgency bordered on bewilderment and confusion. "We may have the world by the tail, but we don't know how to let go," said one member of the group. More often that sense of urgency ripened into a burning determination to see that the church as a whole faces up to the needs and the possibilities of the present hour, and that the Christian point of view is considered. No, not merely considered, but adopted, in the conduct of affairs in this and the other nations of the world.

With the exception of the sessions dealing with the subject of control of atomic energy, questions of foreign policy excited less interest than those concerned with domestic affairs. A discussion of the work of U.N.R.R.A. (see the article by Elmer Sevringhaus, on pages 24–27), a report of the work of the State Department, and occasional references to other nations were reminders that America cannot live to herself alone.

However, fair employment prac-



World issues, as well as domestic issues, were featured in the program of the Seminar

tices, full employment, minimum wages, compulsory military service, social security and related topics were explored and discussed from as many angles as time would allow. Labor, management and the legislative branch of government all had their chance to speak to the Seminar through their representatives. Every facility was given the members of the group to exert their personal influence.

Although the time allotted was insufficient for any one topic to be studied to the satisfaction of all the group, the feeling remained that more time given to planned discussion between members of the Seminar itself would have been fruitful. So would the inclusion in the program of at least one spokesman for the universal and eternal emphasis of the church upon values that are above patriotism and larger than expediency. Such a reminder of the fundamental axioms upon which Christian social action is based would lend perspective to the study of practical problems in everyday political life.

Mr. Carleton has served in the Near East Mission of our American Board since his appointment in 1929 and has been Principal of the Evangelical College of Aleppo, Syria, since 1931.

Illustration on page 21 from International News Photos.

Our Intercultural Committee urges deputations like that of our church leaders to Japan

Kagawa says:

"SEND US MISSIONARIES"

WALTER W. VAN KIRK

THE Protestant church deputation which went to Japan to renew spiritual fellowship with the Christians of that country has just returned to the United States. The trip was made entirely by air, and the elapsed time each way was thirty-eight flying hours.

The deputation included Dr. Douglas Horton of New York, Chairman of the American Committee of the World Council of Churches; Bishop James C. Baker of Los Angeles, Chairman of the International Missionary Council; Dr. Luman J. Shafer of New York, Chairman of the Japan Committee of the Foreign Missions Conference of North America; and myself.

The American churchmen were uncertain as to how they would be received by their Christian brethren in Japan. It would have been only human had the Christians of Japan been something less than cordial in their attitude toward the Christians of the nation primarily responsible for the defeat of their country.

Such was not the case. Quite the contrary. The reception accorded the deputation was a deeply moving experience. There were expressions of gratitude and thanksgiving that the American churches had sent their representatives to Japan so quickly following the war. The visitation was described by Japanese Christians as a welcome venture in fellowship.

Destruction of church property in Japan reached frightful dimensions. In Tokyo, 154 churches were destroyed, leaving only nine churches intact. In Osaka forty-six churches are in ruins; in Kyoto, forty-five; in Kanagawa, twenty-six. Of 2,000 churches in Japan, 455 are wholly or partially destroyed. Few pastors were killed in air raids, but of 2,000 pastors and teachers some 350 lost their homes.

Despite this destruction the deputation is unanimous in its conclusion that the Christian community in Japan has survived the war and its accompaniment of persecution in a manner that augers well for the future. Conferences were held with church leaders in Tokyo, Nagoya and Kyoto. In the latter city, Christian teachers and pastors from Osaka and Kobe participated in the discussions with the American churchmen; in all of these centers, and elsewhere, Japanese Christians evidenced an impatient eagerness to rebuild their schools and churches.

The deputation found Kagawa with undiminished faith in the future of the Christian enterprise. With more than his customary vigor this world-renowned Christian is busily at work on many fronts, including evangelism, the organization of coöperatives, the relief of the homeless and needy and the strengthening of the Social Democratic Party. Time and again

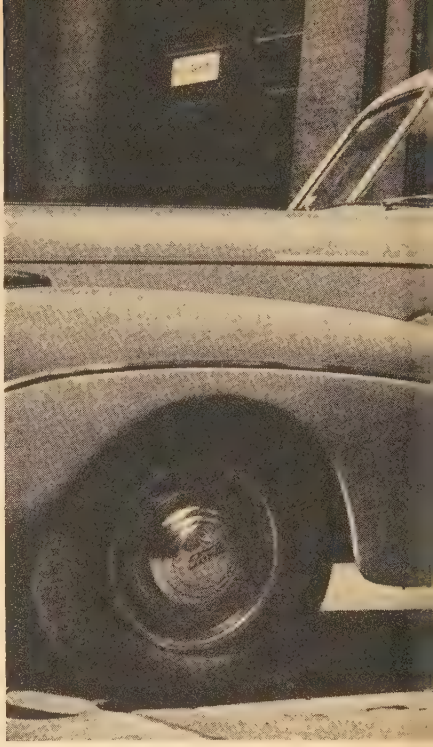
Above, the four American Protestant leaders set off for Japan. Right, interior of the chapel of Tokyo Woman's Christian College

Kagawa said to the American churchmen, "Give us your prayers, and send us Bibles and good missionaries."

The influential *Nippon Times* in a two-column editorial entitled "The Visit of the American Religious Leaders" commented on the significance and timeliness of the visitation. "This present visit in Japan of our prominent religious leaders, comprising a deputation representing the Protestant churches of America, is a matter which should interest the general Japanese public no less than the Japanese Christians," said the *Times*. "For, although the avowed purpose of this deputation is to re-establish contact with the Japanese Christians and to survey the general postwar religious situation in Japan, the influence of such visitors will far transcend mere matters of church policy. The work of this deputation is bound to mark a significant first milestone on the road of Japan's return to the international fellowship of peace-minded peoples."

Dr. Van Kirk is Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

An Italian Medical Nutrition Mission is one part of our Service Committee's relief work



WHAT WE ARE DOING IN ITALY

ELMER L. SEVRINGHAUS

THIS afternoon we called in a home in which a mother was struggling to keep her three small children fed and well. Upon entering the home we were surprised to see it entirely bare save for a few scattered pieces of furniture. Most of the homes we visit are one-room affairs in which as high as seven people live. Usually they are over-furnished. But this home had four large rooms and all of them were as bare as Old Mother Hubbard's cupboard.

"During the interview we discovered that the father of the family was taken away by the Germans as a prisoner of war. In trying to get enough food for the children the mother had sold piece by piece the furniture of the house. She was now reaching desperation, not knowing where to turn next. We sent the children to the clinic and if the doctors find nutritional deficiency they will receive the necessary food from our storeroom."

Multiply the experiences of this letter many hundreds of times, and you will have some small idea of the responsibility of our Italian Medical Nutrition Mission, the project being carried on by our Congregational Christian Service Committee in coöperation with the Unitarian Service Committee and the United Nations Relief and Rehabilitation Administration. Its purpose is fourfold: (1) to discover actual nutritional needs of the Italians; (2) to make a detailed scientific study of the results of a carefully supervised experimental feeding program for long-undernourished people; (3) to help local medical groups in their

habilitation programs, encouraging ntinued scientific study; and (4) help U.N.R.R.A. evaluate and prove its feeding program in that untry.

The staff of our Mission arrived in me in April, 1945, and immediately nt to work. It studied the preva- ce of communicable diseases. It ined teams of Italian doctors and dents. The entire group com- sed doctors, specialists, nurses, hnicians, dentists, truck drivers, e work experts and interpreters. Today the statistics of the Mission nt to over 15,000 persons examined communicable diseases, and more n 500 persons watched to deter- ne the effects of proper feeding er periods of undernourishment. But this does not tell of those ned away from our clinics because there was no time in the day and night to examine all of them. It doesn't tell of those who came many miles for an examination when our mobile clinics could not reach them.

One clinic in Cagliari was to open at 8:30 in the morning. At 7:00 great crowds were in front of the door. The *carabinieri* came to keep order. It was not unusual to see people waiting in line as early as 4:00 in the morning. One woman left her home at 1:00 in the morning to take her place at the head of the line at 3:00.

In the much-bombed town of Fondi, on the edge of a marshy sea coast, we opened a clinic and began a tuberculosis survey. Of the total population of 17,000, 4,000 persons were seen in twelve days. Malaria was almost universal, judging from the examination of this one quarter of

the population. Nutritional problems were rickets, calories—and poverty.

Naples was the location of our nutrition study. The Pediatric Clinic, a part of the Royal University of Naples, became the center of our work. The hospital has up-to-date equipment. It has excellent X-ray equipment, but no films; admirable laboratories, but no chemicals; many patients, but no medicines. But the Italian staff and students were eagerly coöperative, and soon the program ran smoothly. An Italian group was trained to work with the Mission. A trained dietician experimented with meals demonstrating what can be done with U.N.R.R.A. food. Bread and macaroni were made from the special flour that was an aim of this project. Feeding was prescribed and furnished for about 500 of the worst cases of undernourishment. We watched the progress of our planned re-feeding, determining ways and means of most quickly and permanently getting these extreme cases back to health. Thus we gained valuable information applicable wherever malnutrition cripples the bodies and initiative of war victims.

One of our teams provided important X-ray films of the children of the town of Varese, checking on rickets and on the maturity of children as shown by bone growth. We found a hitherto unrecognized problem child in Italy, whose stunted growth and development cause a new type of bone disease. We worked out diagnoses and treatment for this condition and a chart system for comparing them with children studied in American hospitals.

Dr. Shour, of our Mission, examines a dental case while Italian doctors observe

Sally Haynes, U.N.R.R.A. worker on loan to our Mission, makes blood tests in a clinic

Much praise must be given to the Italian medical authorities. When we found a case of critical illness, hospitalization was immediately arranged. Often we had to make real haste in order to save lives.

Italian medical workers, however, are greatly handicapped. For years they have been out of touch with American medical research. A leading Roman pediatrician kept children with rickets out of the sunshine! Doctors in Varese were convinced of the value of plasma only after

hey saw it revive a baby nearly dead rom malnutrition. Since they do ot know of the modern methods f preparing safe and adequate abies' formulae, they were nearly tarving babies on diets of diluted ilk. They themselves are starved or textbooks and medical journals, nd we began a nucleus of the most eeded books.

These are the medical benefits of ur mission. Others cannot be so asily listed, but they are none the ss important. Robert Kellerman, xecutive Officer, general handyman

hopes that they might go on together Her faith has been shattered at that point. . . . She is confused and hurt. Yet she loves her baby, . . . and if she can win over her own health and chaotic condition, will live for her child. The very idea that someone had come representing a Christian Service Committee . . . did something to her spirit and really put a spark into her pathetic eyes. When her mother learned my mission she cried with tears in her eyes, 'God has sent you here.' I admitted that was just the case. I came because

. Gollan, American pediatrist of our Mis-on, examines a ten-month-old Italian child

Dr. Stebbins, epidemiologist (expert on communicable diseases) watches a clinic

id public contacts man for the ission, has written: "One of the others I have sent to the clinic, a rs. V., whose baby was born a onth ago. . . . It is in need of oper diet and we will be able to ork out a formula and also furnish e milk. The doctors will take care that. . . . But there is another gle which they will never know out. . . . The father of this by is an American officer who up til the time of birth showed genuine terest in the mother. She lived in

he sent me and his people in America made it possible for me to be there."

Our medical services are our short-time objective, but this is our long-time objective: the contribution of Christian helpfulness to those in need and the breaking down of the barriers of distance and distrust which so tragically divide the world.

Dr. Sevringhaus, co-director of our Italian Mission, is a leading Congregational Christian layman and Internist at the University of Wisconsin.

Illustration on pages 24–25 by Gabriel D. Hackett.

Joe Moody's BRAND OF SOCIAL ACTION

ALLAN A. HUNTER

A LAYMAN can have just as definite a "call" to his business as can a preacher.

That's the impression, anyway, that one gets from Joe Moody, mattress maker and a well-known member of the Council for Social Action. Visit his factory in Los Angeles, and you will see that about half of the 110 workers are Japanese-Americans. Joe's dealings with the evacuees is one of the sociological bright spots in Southern California.

The evacuation of more than 100,000 persons of Japanese ancestry from the West Coast in 1942 is now generally acknowledged to be, in the words of a Yale professor of law, "America's greatest mistake since Pearl Harbor." This is the story of what Joe Moody personally did to make up for that mistake.

Shortly after the bombs fell in Honolulu, he began to take into his factory Japanese who lost their jobs because of the ill feeling which pre-

What one man has done in support of the principles of our Japanese-American Committee

vailed against people of their race. This resentment against them was a summons from the Almighty to Joe!

Joe Moody made a special point of visiting the homes of the Japanese he knew personally. He went to their religious meetings. When, in anticipation of the general evacuation, every person of Japanese ancestry was suddenly torn up from Terminal Island, Joe went into action without hesitation. He sent his own trucks, with employees at the wheel, to transport the Japanese to hostels which had been quickly improvised by some of the denominations. He rented other trucks. One of these was driven by his own pastor until two o'clock in the morning.

As the tension increased, Joe engineered more and more contacts. He arranged for the young people of his church to have those of the Japanese Union and Christian churches join with them at a meeting. He got friends to patronize the Japanese flower industry. "If there was any door open he went up and he went through it," his minister, George Haskell, recalls. When the military became unnecessarily panicky and the mass uprooting of every man, woman and child of Japanese ancestry began, Joe devised new ways of demonstrating that in Christ there are neither Mongoloid nor Caucasian, but only human beings. He saw them off on the bus assembly lines that impersonally dumped them into the stables of the Santa Anita race track and the hot dust of the Pomona Assembly Center. He took pianos, clothing and even hamburgers to them in his truck. I think he was the

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only representative of the Protestant church that was able to wangle this privilege in those early days of the evacuation. These sallies were important to the Issei and the Nisei because of the warmth and genuineness of Joe's reassuring presence. The Nisei woman about to have a child with the inadequate facilities of the horse stable where she was "housed" will never forget how Joe whisked her off to a decent hospital in Los Angeles.

Joe was not satisfied with doing only curative work, like a Good Samaritan. As a Better Samaritan, he struggled to prevent the great injustice of the evacuation. In the Rotary Club of which he was a member he questioned a speaker who, in Joe's eyes, was misrepresenting the situation. "I don't believe those generalizations," he tried to say quietly, though his heart was beating fast. "Give us your source for those statements," he challenged.

He spoke in his own church on Laymen's Sunday. His pastor will never forget his prophetic words: "The Christian church isn't vital," Joe warned, "unless it demands the immediate return of the Nisei."

The evacuees trusted him completely, and with good reason. One of them asked Joe to dispose of the furniture he had had to leave behind, and received $2,000 from him. The dealer had offered only about $300. Another left his car for Joe to sell. Several committed to his care nearly all the money they had.

From the time of evacuation to that of return, Joe has written countless letters to those in the concentration camps (that is what they were in spite of our evasive euphemisms). Again and again he has taken the 250-mile trip to Manzanar and back, his truck loaded with things the Nisei and Issei ordered through their dependable Caucasian friend.

Now that people of Japanese ancestry may resettle, whether they are American citizens or whether they are of the group discriminated against by a denial of citizenship, Joe Moody is continuing his good work. For example, he bought the house next door so that a Japanese family could have that rare commodity, a shingled roof over their heads and a non-communal kitchen. He bought another house for a Japanese pastor friend to use. When a hostel needs mattresses for a new group of returnees, a plea for help is phoned to Joe Moody. He sends what is wanted without charge. Afterwards, when earning power has returned, those who received the mattresses can buy them at a reduced price. Otherwise, Joe will take them back and recondition them. He has an important committee which works to bring together all those in Southern California who are eager to help.

Joe, to many of us, has become a symbol. He stands for the Christian spirit in effective, cheerful action where it is urgently needed.

In the little hostel maintained by our church there are six Issei (older generation) Japanese men, three of whom are physically broken, presumably from the strain and terrible pressure of these past four years. The returnees often confide that the eviction out of the concentration camps is harder to take than the original evacuation.

The Nisei are not crushed. But they are perhaps more in danger of becoming bitter than we suspect. It is Christian sharing like Joe Moody's that at this particular point in history is a contribution of the church to social action which is immeasurable. We can be grateful for a will such as Joe's to atone with social compunction for some of the wrong done by our confused attitudes of racial arrogance.

Mr. Hunter is minister of our Mt. Hollywood Church, Los Angeles, California.

Illustrations from David Robbins, Picture Features, Inc. and War Relocation Authority.

For their security

CHARLES L. HILL

I WAS born on a farm and brought up in a rural church. In our home a minister was always an honored guest and was looked up to as the real spiritual leader of the community.

I have known intimately the fifteen men who ministered here during the past seventy years, and never once felt that they had any other purpose than to serve their God and fellow man. The first minister I remember was a Yale graduate who served not only our church but one six miles away—all for the munificent salary of $700 per year, and he had to keep a horse! With this salary he sent four children through college.

This story could be duplicated in many of the smaller churches of our denomination. It is surprising that even a few of these ministers and their wives were able to put aside some savings from their small salaries. Most of them, of course, found this impossible, and it was early recognized that our churches owed them some form of security in their old age. It was for this reason that the Original Plan of the Annuity Fund for Congregational Ministers was set up in 1913 to help provide—the ministers themselves paid for part of their annuities through dues—$500 annuity for a minister and his wife, or $300 for a surviving widow. However, our churches fell short in their share of support of this Plan, and the future of these loyal old people was in jeopardy.

At the Durham Council in 1942 this problem, which was much in the hearts and minds of ministers and laymen alike, was again brought up for discussion. A layman suggested that the denomination urge lay men and women to contribute units of $100 sufficient to make a yearly total of $120,000 for each of ten years. This would provide the additional money needed to insure the continuance of Original Plan annuities at their maximum amount. And so the Unit Plan came into being.

The response has been so splendid there is now a good prospect that instead of a ten-year campaign we may be able to finish the task at the end of eight years—or less.

The amazing thing about the fine progress made thus far is that in many states only about 25% of their churches participated in the campaign.

Give personally, and encourage others in your church to give—so that our denomination can guarantee Original Plan annuities to our aged Soldiers of the Cross.

Gifts may be sent either to your State Chairman, or to the national office—The Unit Plan, 287 Fourth Avenue, New York City 10, N. Y.

Charles L. Hill is Unit Plan Chairman for Wisconsin.

Illustration from Mary Eleanor Browning.

The Chairman of our Christian Citizenship Committee reports on American-British relations

The Need for Mutual Understanding

WE were standing on the deck of the Aquitania as her gangplank was lowered at Southampton.

It was Sunday, the fourteenth of last October. There were seven of us, six men and one woman, from the Congregational Christian churches of America. We had come to Britain at the request of our fellow churchmen there. The purpose of our coming was that we might share with them the promotion of mutual understanding and fellowship.

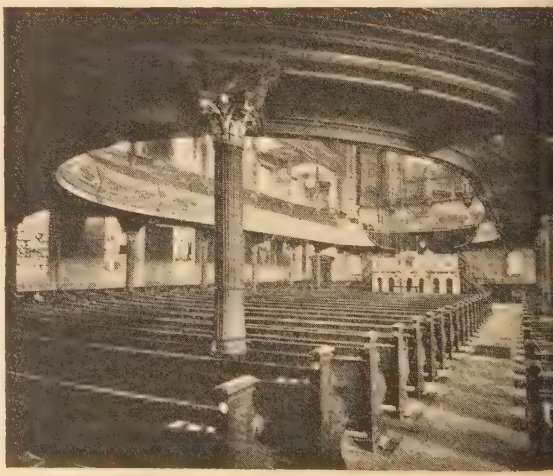
We did not know anyone in Southampton. We had decided that since it was late in the day we would stay on the ship until the following morning and then proceed to London.

We had not begun to realize how generous was the hospitality awaiting us everywhere. In a moment telegrams of greeting were handed to us from Dr. Sidney Berry, Secretary of the Congregational Union of England and Wales, and others. Then, to our surprise, we were approached by two men who had been among the first to board the ship. One was a Congregational minister, the other the Chief Constable of Southampton.

Instantly they made us feel that we were among friends. As if by magic, we were allowed to pass all barriers until we found ourselves in motor cars, driving through the city streets. We were shown the bombed areas and other places of interest. We visited the Above Bar Congregational Church, or rather the ruins of

BEFORE

. . . the bombing of London on April 17, 1941, this was the interior view of City Temple, great center of Congregationalism



ARTHUR H. BRADFORD

The seven members of our Congregational Christian delegation to England, photographed with their sponsors

t, where Isaac Watts worshiped and wrote the hymns we all love to sing. We spent the evening in the headquarters of the Chief Constable hearing him tell of the experience of the city during the war years.

From that day until nearly four weeks later, when we left Glasgow for home on November eighth, we were treated with the same friendly consideration. Everywhere we were given abundant opportunity to see what the war had brought in the way of destruction. And always we felt that we were on holy ground because of the courage and faith and vision with which the people there had endured all and come through with triumphant spirit.

We were in London and its vicinity for many days, meeting with groups of ministers and laymen, learning

AFTER

. . . its destruction by fire, City Temple was gutted, a complete ruin. Plans are already completed for restoring it for active use

from them how they had been ministering to the needs of their people, striving to preserve the fellowship of their churches through every trial. We learned also how much these same people had done for the people of Europe whose sufferings had been greater still. All seven of us shared in visits to Coventry, Oxford, Liverpool, Manchester, Glasgow, Edinburgh, Dover and Canterbury. Some of us visited Birmingham, Cambridge, Plymouth, Bristol, and other centers in England; Cardiff and Swansea in Wales; and Ireland.

How different it is to see the actual evidences of destruction than merely to read about them! How different it is to be with heroic people than to be told about them!

The destruction was far worse than I had imagined it to be. The people did not think of themselves as heroic at all. If we made any such suggestion they would most likely laugh and tell us some humorous story about the days of the blitz. They would say that they just met one day after another, helping one another as best they could. Now and then, however, one or another of them, referring to some one of their ministers would say, "He stuck it." Meaning, of course, that though his church and his home may have been destroyed, and though his people may have been scattered, he stuck by those who needed his ministry and helped his community to stand up to everything.

The two words—"stuck it"—keep ringing in my ears. How the British people "stuck it" when the issue of World War II hung in the balance! And where would we be today if they had not "stuck it" in the dark hours of the Battle of Britain! Always we felt a certain deep-souled-stand-erect sort of humility in the presence of the common people of Britain because of what they had done and borne, partly in our behalf.

Here is the experience of one of our Congregational churches, the Chadwick Mount Church, in Liverpool. Just before the war the people of this church had pledged generously, out of their small incomes, to renovate their church building. When the work was completed there was a joyous service of rededication. Then the church was bombed. The people, in spite of war shortages and suffering, kept right on paying their pledges for the rebuilding of the church which was now largely in ruins. Then, as soon as the necessary priorities could be secured, the church was again rebuilt. We had the privilege of meeting there one evening with its brave people. The experience of this one church is typical of the spirit we found in all the churches which we visited.

We found the British people intensely interested in the United States and deeply concerned that the people of these two countries should venture forward together to the realization of "one world" in the spirit of human brotherhood. Needless to say, we who have just returned from Britain share this concern. We feel that we have been very close to these British people, especially the people of our Congregational churches. We have been in their homes, where they were wonderfully kind to us. We remember how they told us of the American soldiers who had been guests in those same homes and how welcome they were. We realize a little the fine quality of spirit and vital Christian faith which is in these fellow churchmen of ours.

Eagerly we look forward to welcoming many of them when they visit us in the months and years ahead. And we pray that by strengthening our mutual fellowship in every possible way we may together weave many a golden thread into the fabric of the world's life, in the spirit of Jesus.

Dr. Bradford is Chairman of the Christian Citizenship Committee of our Council for Social Action and minister of our Central Church in Providence, R. I.

Illustrations from L. G. Taylor and Walter Stoneman, London.

Our Industrial Relations Committee sees full employment as a basis of national well-being

WHAT *Full* EMPLOYMENT WILL ACHIEVE

PAUL SIFTON

IN our modern life, with no frontier on which a man can carve out a living and a home from the wilderness, a job at fair wages is necessary for bare survival. Beyond that, it is necessary for the development of the individual's human qualities and moral values.

Chronic mass unemployment deteriorates and degrades the physical, human and moral qualities, not only of the chronically unemployed, but of employers, of employed, and of our entire economic, social and political life. If continued long enough, it leads to break-up and revolution while the unquenchable human spirit seeks to establish some new equilibrium in which there is real hope of a decent life.

We have just won military victory in a global war for the announced aims of the Four Freedoms—including freedom from want. Enactment now of a Full Employment Bill with real meaning can be decisive. To date, blind reaction has won victory after victory on the home front, defeating practically every item in the administration's program for "learning how to live fifty per cent better than we have ever lived before."

Secretary of the Treasury Vinson warns us that if we fail in this, we lose all hope of going forward from military victory to a peace of full production and full consumption. We will be caught in a blind stampede back to pre-war mass unemployment, to unplanned public works, to frantic isolationist imperialism in which we will seek to sell abroad but buy nothing in return. Enactment of a real Full Employment Bill is the last chance to head off another cycle of economic boom-and-bust, as well as economic warfare leading to World War III.

This bill has been misrepresented and misinterpreted to the public by groups serving selfish interests. Too few people understand that it would be a statement of national policy

which would point to the proper and necessary steps for assuring work for all. Because of the need for impressing upon members of the House and Senate the need for bold, definite statement of a national employment policy and practical provision for attaining it, some discussion of the human principles and moral values behind the Full Employment Bill may be worthwhile.

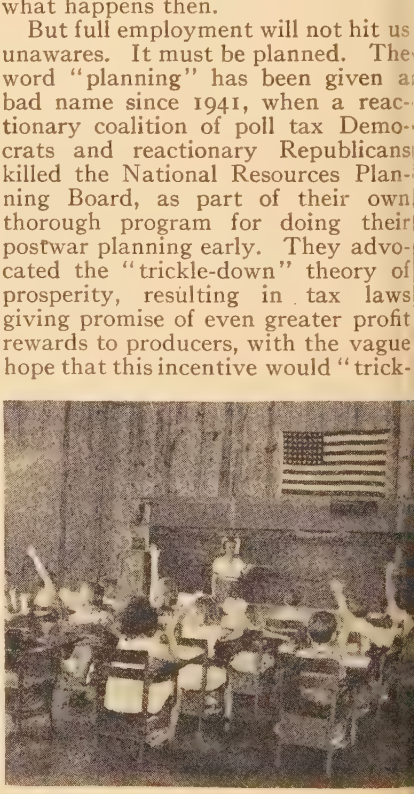
First, as I have already suggested, full employment for all is necessary for the security, the stability and development of opportunity for the individual. Never before was it so obvious as now that we in this country—and in the world—are members one of another. We are our brother's keeper, not only for his sake, but for our own safety, health and hope of survival and prosperity.

Today our economy is tightly knit. The existence of any amount of unemployment above the so-called fractional amount necessary for changing jobs, resting between jobs and seasonality, is a threat to the employment and income of all of us. Some government economists estimate that, unless action under a Full Employment Act is taken, we may see unemployment rise to 7,000,000 and stay there until the next depression. Such chronic mass unemployment tends to drag down the wages and salaries of all. Simultaneously, while the unemployed look over the shoulders of the employed, eager for their jobs, the number of jobs tends to shrink as the market for goods and services shrinks because the unemployed cannot buy what they need. At the same time, the employed are afraid to plan, invest and spend up to the level required if we, as a people, are to consume up to the level of our normal productive capacity.

In other words, it is either full employment, or else. The alternative is corroding, dividing, paralyzing fear. It breaks us up as a people into groups, classes and minorities, all competing with one another for more and more, or even enough, of less and less. Either we learn to live with the abundance that our farms and factories can produce year in and year out, or the very fact of overhanging potential abundance becomes a threat. Because we can at any time produce more than we can consume, we shall condemn ourselves to never producing enough to meet our needs.

A new and bigger depression can hit us unawares. If we go back to 1940, in terms of consumption, we will have at least 19,000,000 unemployed, a great proportion of them war veterans expecting down payments on the war aims for which they fought. You write the ticket for what happens then.

But full employment will not hit us unawares. It must be planned. The word "planning" has been given a bad name since 1941, when a reactionary coalition of poll tax Democrats and reactionary Republicans killed the National Resources Planning Board, as part of their own thorough program for doing their postwar planning early. They advocated the "trickle-down" theory of prosperity, resulting in tax laws giving promise of even greater profit rewards to producers, with the vague hope that this incentive would "trick-



down" to workers and farmers. The Full Employment Bill comes the problem the other way. It lects the individual human being the test for national policy. If has a job, or a real opportunity r a productive full-time job at fair ages, our economy is healthy. If does not have such an opportu-ty, the economy must be adjusted. ne adjustment is of things to people; ople come first.

Enactment of the Full Employ-ent Act is necessary for two reasons. rst, it adopts as a basic national licy the principle that all must ve the opportunity to work if the elfare of the nation is to be secure. cond, it provides authority, meth-s and standards by which the esident can recommend policies, d Congress can legislate and appro-iate funds necessary to keep our onomy operating at levels of full oduction, full consumption and full ployment, year in and year out.

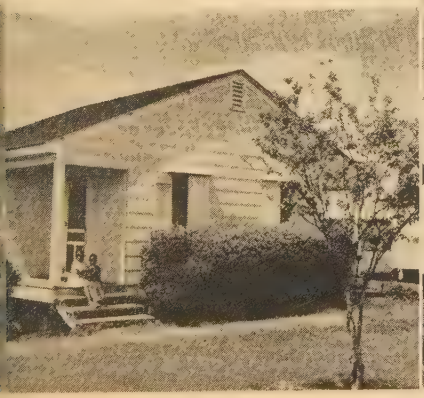
It is said that full employment will ost too much," that it will run the tion into ever larger deficits. To this the answer is that insuring ible full employment year in and ar out will cost much less than to restore full employment after we have fallen into a tailspin of unemployment. It is cheaper and wiser to keep well than to get well after an illness. Most of those who object to full employment are spokesmen for short-sighted employers who, ignoring the fact that they shoot their own customers when they fire their employees, think it better to maintain a large pool of cheap labor.

Under a real Full Employment Bill, the President would send up each year a full production and employment analysis and Congress would put sound recommendations into effect. The cost of thus maintaining full employment at a high and rising standard of living will be infinitely less than the cost of maintaining millions of unemployed. The Full Employment Bill is a first and important step in the strengthening and preservation of democracy.

Paul Sifton is a well-known newspaper man and public relations counselor in the field, of labor relations.

Illustrations from Interchemical Co. and United States Department of Agriculture.

ly through full employment can all ericans enjoy adequate educational op-tunities, housing and medical care



That we must live in "one world" is the thesis of our International Relations Committee

U. S. and Soviet Friendship Must be Preserved!

HELEN GAHAGAN DOUGLAS

ON the night before he died, President Franklin D. Roosevelt wrote these words:

"Today science has brought all the different quarters of the globe so close together that it is impossible to isolate them one from another. Today we are faced with the pre-eminent fact that, if civilization is to profit, we must cultivate the science of human relationships—the ability of all peoples of all kinds to live together, to work together in the same world, at peace."

Today, relations between the United States and the Soviet Union are unsettled. Why? Because there are road blocks—about which we citizens aren't doing too much—to the free flow of American-Soviet friendships!

Some of these obstacles to American-Soviet friendship are the remains of past misunderstandings and lack of knowledge. Others are deliberately created by the sinister and dangerous forces in this country which have never given up their allegiance to the ideas of Hitler, although during the war they were to some extent forced to be silent.

There can be no truce with these forces of racism and reaction. They must be fought to a standstill, or they will bring the world to a standstill!

At the present time their main target is the Soviet Union and the Soviet doctrine that the nations most capable by their size and economic resources of making war must stick together to make the peace.

The most tragic and disastrous step in human history would be the creation of an Anglo-American bloc against the Soviet Union. Those of us who are thinking straight know that, in an age that has learned the terrible secret of splitting the atom, we must of necessity prevent the fission of the basic friendship of the peoples of the earth.

Unity can be fostered and preserved only if there is clarity of purpose and agreement as to action.

the American soldier and the Russian
r easily become friends, so can our
ntries as a whole become friends.
ove, Mrs. Douglas, author of this article

believe a task lies upon every one of us to think and operate on this level of foreign policy—to become articulate about it, and to direct our efforts to the very highest quarters in our own country. We cannot stop at refuting the anti-Sovieteers individually if our collective policy lacks coherence and consistency on the issue of the mutuality of Soviet and American interests. If we are serious about the need for American-Soviet unity we have a right to demand that our highest policy-making agencies and personalities be equally serious.

Our brave young men and women didn't fight the war to have fear and shortsightedness give away the peace by letting relations with one of our chief allies drift toward the rocks. Our task is to strive unceasingly, through every effort of activity open to us, to make our government aware that this American-Soviet friendship must and shall be preserved.

Mrs. Douglas is a member from California of the House of Representatives.

Illustrations from Sovfoto and British Information Service.

Helping Through Prayer

Two notable meetings of world significance will be held in Geneva, Switzerland, this month.

Both of them mark the resumption on a world scale of the very necessary processes of taking counsel together in the name of Christ concerning the strengthening of the Christian Church in all the world.

The war has interrupted and disrupted many things and has created new problems but, thank God, it has not destroyed the living fellowship of those who find in Christ the way, the truth and the life, which fellowship we know as the World Church. That fellowship has been, through all the terrible war years, a continuing reality even across belligerent borders, and with the promise of peace now seeks to renew and to resume those functions which require lively intercourse and the unhurried taking of counsel face to face.

In December, 1938, the International Missionary Council held in Madras, India, the greatest meeting in the history of world Christianity. Approximately 500 delegates from sixty-nine countries and territories spent three weeks together. The most notable single bit of evidence of its creativity is the story of orphaned missions during the war years. In this undertaking the sense of togetherness of evangelical Christian people around the world has been demonstrated. Over $2,000,000 have flowed through the channels of the International Missionary Council to the various areas and groups in need of help.

The Committee ad Interim of the International Missionary Council will meet in Geneva February 17 to 21, 1946. Its main business is to reestablish peacetime processes of fellowship and coöperative service between older and younger churches in all parts of the world. In this effor it will give to its various regiona councils in all continents much desired help.

In the summer of 1939, just befor war was declared, there convened i Geneva a meeting designed to furthe the organization of the World Counci of Churches. In spite of incomplet organization, this Council has sprun into life and gives great promise o dynamic leadership in coming years Its "Committee" will meet for th first time since 1939 in Geneva February 13 to 17, 1946.

It is easy to see the essential rela tion between these two bodies, relationship which makes their meet ing together most desirable and help ful. The International Missionar Council is a council of missionar movements in which younger church es are coming into being and growin toward independence in life an thought. The World Council o Churches is a council of churche which have attained a degree o maturity and independence whic enables them to function as firm units in a world fellowship of church es. There must of necessity be th closest coöperation between thes two bodies. The work of neither ca be done by the other. The work o both is necessary for the sturdy continuing growth of the Worl Church.

I lay on your hearts this mont especially these two meetings a Geneva. Unless they are under girded and guided by the power o God himself they cannot rise to thei great tasks.

Fred Field Goodsell

GRINNELL

CENE OF OUR 1946 GENERAL COUNCIL

MARY M. LAGO

After two wartime meetings, our General Council will meet in June at Grinnell llege, Grinnell, Iowa. The serenity of this campus symbolizes the peace we now oy, its traditions the goals for which we fought. Grinnell is the result of two neer efforts. In 1837 seven Yale students resolved "to establish . . . a college the future state of Iowa." They had hard going until 1844, when the famous wa Band" of Andover Seminary students arrived, "each to found a church and a college." The latter, at Davenport, graduated its first class in 1854. In that r Josiah Grinnell, anti-slavery preacher, founded the town of Grinnell and rinnell University" on the open prairie. Meanwhile the Davenport college was ing trouble. Twice the growing town cut streets through the campus. Finally nerger with Grinnell was accepted. To this day the resulting college has been hful to the purposes of the founders, providing Christian liberal education.

The atmosphere of Grinnell College is one in which liberal education and Christian training thrive. It has a wide sweep of tree-shaded campus, excellent classroom and administrative facilities, and comfortable "cottages" which serve as dormitories for women. Its president, Dr. Samuel N. Stevens, is a leader with foresight

The men's dormitories at Grinnell comprise seven separate halls and an open cloister. Each hall has its own club rooms, traditions and student government. Nearby are all the athletic facilities of the college: gymnasium, playing fields, swimming pool, tennis courts, golf course. In every way the best features of both American and English student life are encouraged as a result of this unique system of student living.

The creed of Grinnell College is as free and as wise as that of all Congregationalism. It believes that intellectual discipline is not enough, but that social, emotional and moral discipline are also essential for the full education of youth. It believes that the student is not fully educated until he understands himself, his world, and the part he must play in it. This means identification of himself with men and women of every race, color and creed, that all may work together for the greatest possible good.

In such an atmosphere the delegates to our 1946 General Council will meet to determine the plans and policies of our denomination for the next biennium. They will find Grinnell's pioneer spirit as inspiring as in the early college days.

HOMELAND HIGHLIGHTS

BY IONE CATTON

The People Speak

As Dean of Tillotson, our A.M.A. college in Austin, Texas, Dr. William H. Jones pursued his duties without flourish of trumpets. In some respects his was a task behind the scenes. This never troubled him. Quietly, gradually, under his leadership, policies were formed, trends set, without his seeking or receiving special credit.

On the sudden death of President Mary E. Branch last year, Tillotson's trustees turned to the Dean for help. He consented to carry on until a new executive could be chosen. Last April the trustees met at the college to consider the appointment of a new chief. As the meeting began, two petitions were presented to the chairman, one from the students, one from the faculty. Both ıked for the appointment of Dr. Jones as Tillotson's president. Dr. Jones ıs already assumed his new duties. He is a president of, by, and for the ıllege.

ıcial Action—Beginning with You

"But after all, what can we do about race relations?" We had better not eak the question aloud unless we really mean it, for Leila Anderson, of r South Dakota Conference, has an answer ready. "It would be helpful," e says, "if a group or groups in your church would make a study of 'the dian problem.' Send for: *Indian Wardship*, Home Missions Council of ɔrth America, 297 Fourth Avenue, New York 10, N. Y., and to your con-ɛssman for *Report of the Select Committee to Investigate Indian Affairs*, R. 166. The following national bills are under consideration and may be ɔured from any congressman. Comments on these bills by your group would of value: H.R.S. 1194 and H.R. 3681—bills to provide for removal of ɨtrictions on property of Indians who served in the armed forces; H.R. 2893 a bill to authorize state officers to invoke the penalties of state compulsory ıool attendance laws against Indian children and their parents; H.R. 3710—ɔill to emancipate the Indians of the United States."

Who Sings May Read

David Shepherd, our superintendent in the Southeast, has certainly hit ɔn a practical idea. He has compiled a brief list of vital and interesting

facts about our Congregational Christian Churches. Printed on stickers they make an attractive story. These he urges churches to place on the inside cover of all their hymnals, that congregations may have at hand some important facts about our Fellowship, and become better informed churchmen. Good work, Mr. Shepherd!

Not Only in Jerusalem

Sometimes one of our smallest churches points the way for all of us. Hope Church in Bethune, Colorado, Daniel G. Schurr, minister, is a German church with sixty-nine members. It leads the Inter-Mountain Conference in per capita benevolence giving. Last year it became self-supporting, but even while dispensing with aid gave nearly $1,600 to missions.

G.I. Bill in Action

The boys are coming home! And they are coming to school. A late report from our American Missionary Association office shows that practically every one of its high schools and colleges show increased enrolment over that of last year. Pleasant Hill shows a growth of thirty-nine per cent. Dillard University's student body has increased sixty-four per cent. Fisk has the largest enrolment in its history. Here is one proof, ready at hand, that our Postwar Emergency Fund is needed for expansion and development on our campuses.

Another Way

The Florida Conference Committee on Missions and Systematic Giving leads out in the preparation of an illustrated wall poster entitled "Your Miraculous Money." Photos and brief sketches of our denominational work abroad and in homeland stations are attractively arranged. The Committee supplies a very interesting dodger entitled "What Will You Do With This Poster?" with a variety of suggestions for posting, dramatizing, and promoting the whole idea of giving for these needs. The project costs about $60. Five copies are sent to each church.

Let Us Give Ourselves to Our Ministry

Charles Drake, ordained by the Kentucky-Tennessee Conference in October, and now our pastor at Pleasant Hill, Tennessee, is already putting into concrete form his philosophy of the rural pastorate as splendidly set forth by him in the ordination ceremonies. Each month under his guidance one or more visits are made to each of nine rural public schools in the country. Sometimes Mr. Drake himself goes, providing a period of Bible study or other religious education experience. Sometimes he arranges for a faculty member or student group from Pleasant Hill Academy to make the visit, and the hour is spent in music, health education, homemaking plans or instruction in gardening. All these schools welcome this wider ministry of the Pleasant Hill church and its young shepherd.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income received for month of November, 1945, $3,682.78

Total income June 1, 1945 to November 30, 1945, $28,886.22

ABOUT PEOPLE ABROAD

By Dorothy P. Cushing

ıo Follow in His Train

Two red letter events occurred on vember 2 in Madura, India. Dr. rriet Parker Vaughn (center, ove), forty years a missionary and y years a resident of India, was ıored; and Mr. and Mrs. Harold Heckman, new workers (picture ove), with their four-year-old ıghter, Lana, reached Madura. addition to her other work, Dr. ıghn, who retired in India in 5, founded the Birds Nest Or- nage. Friends from "all over" ked to pay tribute to Dr. Vaughn soon some fifty garlands had n presented to her. One of these ıe from the small hands of the est arrival in the mission, Lana kman. That is, almost the new- Just twelve hours earlier at Pierce Hospital, Madura, Barbara Jean Tasker, daughter of Sergeant Kenneth Tasker, R.A., and the former Charlotte Beals, R.N., joined the mission.

Is Comment Necessary?

A letter came to Dr. Frank C. Laubach from which we quote just one paragraph: "I note you are going back to the Philippine Islands. I am Japanese—have been in this country since 1907. I am glad you are going. I would like to help and since I have my two nieces to make a home for and help partially to support I cannot do much. I would like to send you $5.00 a month anyway, and always pray that the years may bring a miracle of love and forgiveness in the hearts of the people to whom you minister."

On the Death of a Horse

Andy is dead. Andy was an excellent missionary. To be sure, he was a horse, but he faithfully carried Agnes Wood of Inanda Seminary, South Africa, down many a trail in the bush. With joy the women of the villages heard him coming. They know what the help of Miss Wood meant to them. One village friend, writing to Miss Wood after Andy's demise, said: "The death of a faithful animal is as honorable as that of a human being and in many cases of more honor. We know God will provide other means urgently for you to carry the gospel news to our homes."

The Potter's Wheel

On the eve of sailing back to India to resume her work as Director of Arts and Crafts in three Congregational Schools at Madura, Oline E. Nicholson quoted an Indian educator as saying: "Educate a boy in India and you lift an individual; educate a girl and you lift a family." To which Miss Nicholson added, out of her own experience: "Educate a Christian girl in India and you lift a whole community." She took back with her materials for a pottery class and $200 from New England Congregational Christian women for building a kiln.

God Put It on the Table

Along with a good academic training where the emphasis is on homemaking and teaching, Inanda Seminary, South Africa, seeks above all to develop in its students Christian character and the desire to serve. One student, who is now a teacher in the Talitha Home for Delinquent Girls in Johannesburg, wrote Lavinia Scott, Principal of Inanda, of her desire to serve. "God has given me my wish and put it on the table in front of me," she said. "I think it is my own lookout now to see that I use it here."

Bibles Plus Bombs

"India's soil is well suited to Christian seed," said the Honorable C. Rajagopalacharior, ex-premier of India, at the Centenary Celebration of the Pasumalai Schools. Later the 5,000 persons packed into an open air theatre heard him add: "Christians beat us Hindus at practicing what they preach, but some of them carry a Bible in one hand and an atomic bomb in the other."

The Chaplain Was Surprised

When Chaplain Bruce E. Gideon, on Majure Atoll, South Seas, told the Marshalese Christians about the World Communion Sunday, they asked him to conduct a service for them on that day. He was assisted by Caleb, a native pastor, and some 600 men, women and children (not counting babies) attended. Following the service everyone wanted to shake hands with the chaplain. To his amazement nearly everyone also handed him a gift of native handwork. The chaplain writes highly of Congregational missionary work. He sent to Boston $300 contributed by United States Navy men and native Christians for hymnals and Bibles.

Broken Hearts and Hungry Minds

In 1938 the church in Davao, Philippine Islands, planned to buy a new lot on the corner of Legospi and Bonefacio Streets. It belonged to a Japanese. Then came war, occupation and finally freedom. Now Pastor Cipriano Molanso writes that they have secured the lot and are building a temporary chapel out of second-hand lumber from a destroyed Japanese camp. They are minus nails and galvanized iron. Part of the money needed came from American GI's. The rest, the people raised from painfully limited resources.

India Needs Public Health

This past year Satara, India, though usually free from epidemics, has suffered badly from virulent malaria. Cholera has been rampant and bubonic plague prevalent for almost two years. Whole villages have been evacuated. Mrs. Louise G. Fisher writes of how a Christian worker came in from a not-too-distant village to report that two "plague rats" had died in his home. He moved out immediately with only the clothes he wore. "Hundreds of thousands of people are dying in India this year of plague, cholera and malaria, all of which are preventable through public health work."

THE POSTWAR EMERGENCY PROGRAM

"In His name and for their sake"

1945 **1948**

THE MOST SIGNIFICANT DENOMINATIONAL PROJECT IN YEARS

All Congregational Christian Agencies Cooperating

As your 1946 role in the Postwar Emergency Program of our Congregational Christian churches, do you and your church plan to raise through your Every Member Canvass this Spring an increase in budgeted apportionment of at least one-third over your '45 level?

Are you and your church planning to at least double your 1945 gifts to the Committee for War Victims and Reconstruction by adopting the Sacrificial Saving Plan of the C.W.V.R. by which one-tenth of your membership contributes a minimum of twenty-five cents per week as a gift over and above all other church giving for human relief and for restoration?

Will you and your church make plans to supplement these basic methods of our Postwar Emergency Program with a special offering on Easter Sunday and with individual gifts from people who are able to give to this cause beyond their regular church contributions?

An officer of one of our churches which has raised its full share writes that "this Postwar Emergency Program is the most thrilling and inspiring effort and program made in our church for many years." To share in the program is a most rewarding experience for a church and all its members.

Write to the Missions Council, 287 Fourth Ave., New York 10, N. Y. for copies of the brochure, "In His name and for their sake," and for other aids and literature which will make the Postwar Emergency Program in your church a thrilling success.

Pacific School of Religion
Charles Holbrook Library
1798 Scientific Ave.
Berkeley, Calif.

A Safe Life Income

THROUGH A CONDITIONAL GIFT—NOW

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Personal investment problems are perplexing. You may well consider the complete safety of an investment through a Conditional Gift to the American Board for foreign missions. It will secure:

(1) A safe investment;

(2) A generous income, dependent upon the age of the beneficiary;

(3) Release from all investment problems.

Above all these advantages, it insures that at the death of the beneficiary the gift will help carry on the foreign work of the American Board.

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A NEW DESCRIPTIVE FOLDER IS READY

We will be glad to answer questions if the age of the beneficiary is given. This determines the rate to be paid.

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston
Massachusetts